

REHEARSAL.

1. The Review falls Foul upon the Memory of K. William.
2. The Reason of it. With some Instances of their Respect to Kings.
3. Hence their Blaspheming the Holy Bible.
4. The Determination of the Review, which was First, Dominion or Property.
5. What Nature is, and how best to be found.
6. How to Distinguish betwixt True and False REASON.
7. Revelation was Given as a Guide to Reason. Exemplify'd in the Heathen.
8. Apply'd to our Present Subject of Government.
9. Whence the Advantage Comes that the Rehearsal has over the Whiggs.

SATURDAY, Aug. 24. 1706.

(1.) Country-m. **Y**OU ended last time, Master, with shewing how the Review Treats the Legislators and the Laws. But I was Amaz'd to find that he Spares not even K. William, of whom he says, in his of the 11th of July last, Vol. 3. N. 83. p. 332. — Unless as in King WILLIAM's time, you wou'd Expect the Armies shou'd Fight without their Pay, and the Ships go to Sea without Provisions. This is a Terrible Imputation upon the Government and Conduct of that Prince.

(2.) Rehearsal. These Men never Speak Good of any King. but in Opposition and to Blacken Another. The very Name of King or Monarch is Hateful to them. Especially Hereditary. As it was with K. Will. and Q. Mary, for the Crown was Entail'd upon them and their Heirs. And therefore, in Mr. De Foe's Opinion, was Hereditary Slavery, and an Encroachment upon the Rights of the People.

Country-m. The Respect of these Men to Crown'd Heads, Minds Me of an Observation I heard Made by a Moderate Dissenter, That he never heard their Preachers Speak of Scripture Kings, but it was the Bad ones, or of the Failings of Good ones. Particularly as to David, when they Quoted the Psalms, or Spoke any thing that was Good of him, it was the Prophet David; but when they Mention'd the Business of Uriah, it was King David. So it was King Solomon was the Idolater, and had the Many Wives. But when they Quoted the Proverbs or Ecclesiastes, it was, as saith the Preacher.

Rehearsal. I have been told it of a Truth, that in the Times of Forty-One, they were so Avers to the Name of King, that some of them when they Quoted the Book of Kings, wou'd Name such a Chapter and Verse in the 1st or 2d Book of the Civil Magistrat.

Country-m. When they give us a Translation of the Bible, we shall have the word King left quite out. And the word Kingdom too. For it is a Grievous business that the Gospel shou'd be Call'd the Kingdom of God, and such frequent Mention made of the Kingdom of God; all tending to Monarchy:

But not a Word of the Common-Wealth of God, or the Parliament of God!

(3.) Rehearsal. This is the Reason why the Observer Calls the Holy Scriptures a Dry Stick. Ther is so much in them of Government, and Monarchy, and Kings, which is Dry Stuff with the Whiggs. But their Green Boughs of Nature wou'd give us better, and Quite Another Sort of Government than any we find in the Bible!

Country-m. But while the Bible has the Vogue, they must Battle with you out of the Bible: Else they will loose all the Common People who Yet Retain some Reverence for the Bible.

(4.) Therefore the Review of the 15th Instant, Vol. 3. N. 98. Attacks you out of the Bible, and undertakes to Answer the Question you Ask'd, Whether was First Dominion or Property? And even as to the Instance you bring of Adam. And he Determines Positively, That the Property of Adam was before his Dominion, and the Ground and Foundation whence his Dominion came over the Fish, Birds and Beasts.

Rehearsal. I told him before, That the Dominion of Adam over these Creatures, and his Property in them, were given to him both together. But I say, That his Property in them, rather sprang from his Dominion, than his Dominion from his Property. For Dominion implys Property, but Property do's not always imply Dominion. And the Grant given to Adam was only of Dominion, and no otherwise of Property than as Property is Included in Dominion. For thus said God to him, Gen. 1. 28. Subdue the Earth, and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Earth. This Grant was only of Dominion; ther is no Property at all mention'd. And if Property is not included in Dominion, then Adam had no Property at all in any of these Creatures. Yet this Review says that Property was First in Man — That GOD gave ADAM Livery and Seisin, a free Possession, before He deputed Government to him — And the Giving him the Government, was a meer Consequence of the Property. Now the Review

Review won'd do well to shew what other *Livery* and *Seisin* was given to *Adam* besides what I have Nam'd. And this was given to him presently upon his *Creation*, and is only a *Grant* of *Dominion*. What *Property* then had *Adam* before this? And how was this *Grant* of *Dominion* a *Consequence* of his *Property*?

Country-m. This is so clear that I suppose *Mr. Review* will say nothing to you upon it. He'll let you go on and *Triumph* in your *Dry Wither'd Branches* of *Revelation*! And he'll *Appeal* to the *Green Boughs* of *Nature*.

(5.) *Rehears.* I know nothing can be call'd *Nature*, but that *Order* and *Disposition* of things in which *God* Plac'd them at the *Creation*. What *Breaks* this, *Breaks* the *Order* of *Nature*, as well as of *God* who made it. And the surest way to find out *Nature*, is, to search upwards to its *Original*. There we shall see it in its *Pure* and *Primitive* *Face*, as it came out of his hands who *Created* it. But it has been so *Corrupted* and *Defac'd* since, that hardly a *Feature* is left in its *Primitive* *Form*. And more of it is *Preserv'd* among the *Brute-Beasts* than with *Mankind*. So little has *Monarch REASON* been able to *Govern*! Or rather she has been the *Great Seducer*, having been first *Corrupted* her self. Who but she has made all the *Vain* and *Fantastick RELIGIONS* in the *World*? And the various and *Contradictory MANNERS* and *NOTIONS* of several *Countrys*, even in *Relation* to *Morality*; that being thought a *Vertue* in one *Nation* which is thought a *Vice* in another.

(6.) If you say it is not *True Reason*, but a *Corrupt* and *Counterfeit Reason* that passes up and down the *World*. Let it be so. And have we any other since the *Fall*? But suppose we had *Reason Un-Corrupt*, yet it might be *Counterfited*. And how then shall we know the *Counterfeit* from the *True*? We see many are *deceiv'd* by it. And all *Plead Reason*. And the *Generality* of *Men* receive their *Notions* perfectly by *Custom* and *Education*. So that if you put it to the *Vote*, it will go on the side of *Error* against *Reason*, all over the *World*. And how then shall we keep our *Monarch REASON* on her *Throne*? No *Prince* has been so often *Depos'd*, and *Banish'd*, and *Lost*! That we know not at this *Day* where to find her! And there are 10000 *Perkins* and *Counterfits* of her, who all set up their *Titles* to her *Crown*. Infomuch that *Great Part* of her *Subjects* are turn'd *Scepticks* and *Seekers*, and think she has left the *Earth*.

Country-m. You'll make me think so too at this *Rate*! Have we no *Standard* for *Reason*? No *Touch-stone* that can distinguish betwixt *Gold* and *Prince's Mettle*?

Rehears. None but *Reason*. And then the same *Disputes* will arise concerning the *Touch-stone*, as about the *Mettle*.

Country-m. And it is *Reason* finds out these *Objections* against *Reason*.

Rehears. The *Stronger* the *Reason*, it sees the *Weakness* of *Reason* more clearly. As the *Philosopher* said, after all his *Labour* and *Travail* in *Quest* of *Knowledge*, That he was now come to *Know*, that he *Knew* nothing.

It is the *Shallowest Reason* that is *Positive*, *Pragmatical*, and *Conceited*, and *Impatient* of *Contradiction*.

(7.) To this *Condition* we were *Reduc'd* by the *Fall*, this was the *Effect* of *Sin*. The *Eye* of *Reason* our *Guide* was *Darken'd*, and the *Blind* led the *Blind*. Wherefore *God*, of his infinite *Mercy*, gave us *Revelation* as a *Guide* to our *Reason*. He told us his *Will*, and *Commanded* us what we shou'd do. He *Reveal'd* to us what we cou'd never have found out by our *Reason*, the *Creation* of the *World*, and our own *Beginning*, which the first *Sin*, and the *Redemption* provided for it in the *Seed* of the *Woman* that shou'd *Bruise* the *Head* of the *Serpent*.

And where this *Revelation* was *Lost*, as among the *Heathen*, into what *Wild* and *Absurd* *Notions* of *Religion* did their *Reason* lead them! To the *Worship* of *Beasts* and the *Vilest* of *Creatures*! And to *Pollute* their *Sacra* with the most *Beastly Obscenities*! In short they were *Deliver'd* up to the *Power* of the *Devil*, and their *Reason* thus left to it self, and *Destitute* of the *Guidance* of *Revelation*, cou'd not *Help* them, but rather led them *Astray*.

(8.) As *Ignorant* they were in the *Case* of our *Present Subject*, the *Original* of *Government*, for they knew not the *Original* of *Man*, or of the *World*, which *Aristotle* thought was from *Eternity*. And therefore cou'd never have *Answer'd* the *Question*, which was *First*, the *Hen* or the *Egg*? For which *Reason* I put that *Question*. And another as *Insoluble* without *Revelation*, that is, which was *First*, *Dominion* or *Property*?

And the *Issue* has been with my *Opponem*, to run down *Revelation*, to be against it, since it is against them. To make it a *Dry Branch*, and lead us back again to the *Green Boughs* of *Nature*! That is, To make Us *Heathens*!

(9.) It is this has given me the *Advantage* over them, That I have follow'd the *Sacred Clew* of *Revelation* in the *Holy Scriptures*, while they are *Intangl'd*, like a *Wild Bull* in a *Net*, with the *Mazes* and *Turnings* of what they *Fancy* to be *Reason* and *Nature*! In which they can no ways *Agree* among themselves, but every *Day* *Produces* a new *Scheme*, and a new *Hypothesis*!

This is the *Invisible MONARCH*, of *Disputed TITLE*, to whom *Mr. De Foe* has *Dedicated* his *Satyr* against *Revelation*, that is, against *Divine Right*, which comes only from *Revelation*; Yet he knows not where to find her, or what *sure Mark* to Give us of her!

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